Robert Hamill Nassau

. Translations
Xenophon, Cyrus

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Translation
Xenophon. Cyrus.

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Robert Hamill Nassau

OF. XENOPHON'S. "EXPEDITION. OF. CYRUS." 1st Chapter

ΞΕΝΟΦΩΝΤΟΣ. ΚΥΡΟΥ. ΑΝΑΒΑΣΕΩΣ. Α'

Two children are born to Darius and Parysatis. the older indeed Artaxerxes, but the younger Cyrus. But when Darius grew weak, and feared the end of life, he commanded both the boys to be present. Cyrus therefor the older happened to be present, but he sent for Cyrus to the province of which he had made him satrap, and made him general of all, whoever were Cyrus goes gathered together in the plain of Castolus. Therefore Cyrus went up receiving Tissaphernes as a friend, and he ascended having three hundred heavy armed of the Greeks, but Xenias the Parrhasian the commander of them. But when Darius finished his life, and Artaxerxes had established himself in the palace, Tissaphernes slandered Cyrus to his brother, that he might plan against him. But he and both was then made him and he arrested Cyrus, as killing him, but his mother begging him away for herself, sent him away again to his province. But he, as he came away being in danger and being dispised, planned how he would be, never again under his brother, but if able, would reign instead of him. Now indeed Parysatis the mother aided Cyrus, loving him rather than the one reigning, Artaxerxes. But whoever came to him from the king he sent all away having arranged it thus, that they should be friends to him rather, than to the king. And he cared for the barbarians with him, as they both were able to fight and that they might behave themselves kindly to him. But he assembled the Grecian force, as secretly as he was able that he might receive the king as unprepared as possible. Therefore when he made the assembly as many generals as he had in the cities, he sent word to the other officers to receive the Peloponnesian men as many and the best as possible

as if Tissaphernes was planning against the cities. For the Ionian cit
were formerly of Tissaphernes, being given from the King, but then at
rebelled to Cyrus except Miletus. But Tissaphernes in Miletus hav
perceived these things (to rebell to Cyrus) killed some planing, but ban
=ished others. And Cyrus, receiving those fleeing, having collected an
army, besieged Miletus both by land and by sea, and endeavered t
bring back the exiles. — therefore this plot was to him to gather an arm
Sending to the King, he begs him being, his brother to give the cities to
him, rather, than Tissaphernes should rule over them, and his mothe
arrainged these things for him, that the King did not perceive the pla
against himself, but told Tissaphernes to expend money on the armies
warring around himself, as he should trouble nothing of those fight
=ing, and Cyrus sent away the tribute, coming from the cities that
Tissaphernes happened to have, to the King. But he collected another
army to himself in the Chersonese opposite to Abydos, in this man
. — Clearchus was a Lacedaemonian, a deserter, Cyrus having covered wit
him both promoted him and gave ten thousand darics to him.
But he receiving the gold, collected the army with the money, and warr
having urged from the Chersonese, to the Thracian who live by the Hel
=lespont, and aided the Grecians, as the cities of the Hellespont willing
sent many to him, in the
food of the armies. And thus in this way he secretly nourished the arm
for him. But Aristippus the Thessalian happened to be a guest to him
and being vexed by the opposite party at home, he comes to Cyrus and
begs of him about two thousand mercenaries and the pay of three
months, as thus he would be superior to the opposite party. But Cyrus
gave to him the pay of six months and about four thousand and

lvised to him not first to finish the requered in battle, is said to
ounsel with him. *And ~~But~~ thus in Thessa opolis of the Celinae. There Cyrus
rmy for him. *And ~~But~~ he command P asedaemonian come having a thou-
riend to him, having received men ht armed, and 200 Cretan archers
s having wished to fight against then was present having a thousand
were troubling the things of that regi having 1000 heavy armed. There Cyrus
Sophoenetus the Stymphalian and Socrat Greeks in the garden, all were,
to come having taken men the best as ned all together 2000. Thence he
saphernes with the exiles of the Milesiotta a populous city. There he de-
Put when it seemed well to him to pro dian celebrated the Lupercalia,
pretext, that he wished to drive the P golden flesh brushes, but Cyrus
and he gathered both the Barbarian o days journey, twelve parasangs
and he sent to Chearchus to come h ulous city the last in the Mysian
and to Aristippus, having made peace 30 parasangs into the plain of Cays-
the army, which he had, to him, and d 5 days and the pay was owing
dian, who had rebelled to him a months and they often going through
having the men, besides enaugh w ued speaking hopes, and it was clear
*And ~~But~~ he ordered those beseiging t turn of Cyrus, having not to give.
to fight with him, promising to me to Cyrus and is said to have given
which he went for an expedition s gave to the army the pay of 4 months
he would lead them home. *And ~~But~~ the Aspendian guards, but it is said that
and receiving the weapons jour . Thence he journys 2 days journeys
those from the cities came to S as a populous city. There there was by the
=med *And ~~But~~ Proxenus was presen the King of the Phrigians, by which
and 500 light armed
=dred ~~and a thousand~~ *And ~~But~~ Sa ng mixed it with wine. Thence he marches
=sand heavy armed. *And ~~But~~ Socr uriaeum a populous city where he delayd

*Where I have "But," ~~[illegible]~~ rea

3 days. And Cilissa is said to have asked of Cyrus, to show the army to her
therefor being willing to show, he made a review, in the plain, of the
Greeks and of the Barbarians. But he commanded the Greeks thus to be ar
=rainged and to stand as the way is to them in battle, each one to arran
=ge those of himself. Therefor they stood four deep but he had Menon on
the right hand and those with him, but Clearchus on the left-and
those of himself. but the other generals in the middle. Therefor Cyrus be
=held first the barbarians. (but they having been arrainged /rased on in
companies and ranks) but then going in a chariot-and Cilisso in a co
=vered waggon, he saw the Greeks, but all had brazen helmets and purple
robes and buskins and the shields brightened. But when he passed by all,
the chariot standing by the middle of the phalanx, having sent Pigres the
interpreter, to the general of the Greeks. he commanded them to present arms
and to move forwad the whole phalanx. and they told the soldiers these
things, and when he sounded the trumpet they came having presented
arms. But from that, a running more swiftly was to the soldiers of them
=selves, to the tents with the clamor of those running. But the fear of the Ba
=barians was to all and to many. and both Cilissa fled from the covered
chariot, and those from the market leaving their merchandise. but the
Greeks with a laugh came to the tents. But Cilissa beholding the glory an
order of the army, wondered. But Cyrus was pleased seeing the fear of the Greeks of
the barbarians. Thence he marches 2 stations, 20 parasangs, into Ikonium, the
last city of Phrigia. There he delays 3 days. Thence he marches through Lycaonia
5 stations, 30 parasangs. He gave that region to the Greeks to be plundered, as it
was hostile. Thence Cyrus sent away Cilissa into Cilicia, the shortest way. and
he sent with her the soldiers which Menon had. and himself (Menon the

Thessalians). But Cyrus with the rest marches through Cappadocia, 4 stations, 20 and 5 parasangs, to Dana, a populous city rich and great. There he delays days, in which Cyrus killed the Persian man, Megaphernes, a courtier, and another certain powerful one of those reigning having accused them to plot against him. Thence he endeavours to enter into Cilicia. but the entrance was a wagon path, exceedingly steep, and inassenible for an army to come if any one opposed. But it is said that Syennesis was upon the cliffs watching the entrance, but he delayed a day in the plain. But the day following a messenger came, saying that Syennesis had left the cliffs. when he heard, the army of Menon, then in Cilicia, was within the mountains, and that triremes of the Lacedaemonians and of Cyrus himself, were sailing around Ionia into Cilicia having Tamon. Therefor Cyrus ascended the mountains, noone opposing, and took the tents where the Cilicians watched. But thence he descended into a great plain beautiful and fertile. and full of all kinds of trees and vines, and it bears much sesame and panic and millet and wheat and barley. But a mountain surrounds it steep and high on all sides from sea to sea. But having descended through this plain, he journied 4 stations 20 and 5 parasangs into Tarsus a city of Cilicia rich and great. There was the palace of Syennesis the king of the Cilicians. but the river, Cydnus by name, flows through the middle of the city the width 2 hundred feet. Those inhabiting that city left with Syennesis into the steep place upon the mountain, except those having shops, but those living by the sea delayed in Solus and Issus. But Epyaxa, the wife of Syennesis, came into Tarsus 5 days before Cyrus. but in the crossing of the mountains, those in the plain, 2 detachments of the army of Menon were lost, some say, that, having plundered something they were cut in pieces by the Cilicians, others, that being left. and not being able to find the rest of the army, nor the ways, then

wandering they were lost, but they were an hundred heavy armed. But the others when they came, ravaged the city Tarsus (being angry on account of the ruin of their fellow-soldiers, and the palaces in it.) But Cyrus when he marched into the city sent for Syennesis to himself. But he said he had not come before into the hands of any one greater than himself, that he was not willing to come to Cyrus, before that his wife should persuade him. And after these things, when they were together and he should receive the pledges, truly Syennesis gave to Cyrus much money for the army, but Cyrus gave gifts to him which was thought becoming to one reigning, a golden-reined horse and golden chain, and rings, and a scimitar, and a Persian robe — and the region not to be ravaged and to receive the slaves taken wherever they happened to be. There Cyrus and the army delayed 20 days, for the soldiers said they would not go forward, for now they suspected to go against the king, but they said they were not hired for that. But Clearchus first forced the soldiers to go, but they threw at him and the beasts of burden when he began to go forward. But Clearchus then indeed fled a little that he might not be stoned, but after when he saw that he would be unable to overcome them, he brought together the assembly of the soldiers of himself, and indeed first wept a long time (they looking on, wondered and were silent) then thus spoke. "Men soldiers of the army, do not wonder, that I bear it hardly to these things present. For Cyrus was a host to me, and he honoured me fleeing from my country and gave me 10,000 darics and other things which I receiving I did not lay up only for myself, but none = ther did I squander them, but I lavished them upon you. And first indeed I waged against the Thracians and I avenged

Greece with you driving from the Chersonese, them wishing to deprive the Greek inhabitants of the land. But when Cyrus called, receiving you I has=
=tened there, if any thing was wanting I might aid him, as I was well treated by him before. But when you are not willing to set out, now a ne=
=cessity is to me, either betraying you to be recompensed with the favor of Cyrus, or being false to him, to be with you. If now indeed I should think just, I do not know but therefore I will abandon you and with you I shall believe any thing which may be needful. And never shall any one say, that I leading the Greeks among the Barbarians, betraying the Greeks, preferred the friendship of the Barbarians. But when you do not wish to be persuaded to me, nor to follow, nor to be engaged, I will follow with you, and will suffer to believe what may be needful. For I think you are my countrymen, and friends, and fellowsoldiers, and with you I shall indeed be honored, wherever I may be, but to be bereft of you, I do not think I should be fit, either to benefit a friend, or repel an enemy. And ye may have an opinion thus, of me going where you may." He said these things, but the soldiers, both those of himself, and the others, hearing these things, that he did not say to go against the King, approved, and more than 2000, of Xenias and Pasion, taking their weapons and baggage, encamped by Clearchus. But Cyrus being at a loss and being grieved with these things, sent for Clearchus, but he was not willing to go, but secretly of the army sending a messenger to him, said to cheer up, as those things being arranged upon the proper way, but he commanded him to be sent for, but he said he would not come. But after these things collecting the soldiers of him, — and they coming to him, and every one of the others who was willing, — he spoke thus "Men soldiers, indeed now it is clear that the things of Cyrus have them=
=selves thus so to us, as ours to him, for neither are we now the soldiers of him (when we will not even go with him) nor is he yet a paymaster to us.

However I knew that he thinks himself wronged by us, and as he sending for me I was not willing to come, chiefly being ashamed, as I knew to myself having been false to him in all things: but then being afraid, lest, receiving me, he might take vengeance as he thinks himself injured by me. Therefor it seems to me that time is not to us to slumber, nor to be careless of these our things, but to plan, whatever may be necessary to do from them. And when we delay here, it seems to me to be that we should consider, how we may delay most securely: if then it seems best to go, how we may go most securely, and how we may have suitable things, for without them, there is no need of either general or soldier. But this man truly was a worthy friend, to whom he was a friend but a dangerous enemy, with whom he was warring. But so he has the force, both the infantry, and cavalry, and the marine, likewise we all look and wonder, for we seem to me not to move forward here; as it is the time to speak, whoever sees any thing to be fit". Having said these things he ceased. But being excited from that, some of their own accord, speaking what they knew, and others being commanded by him, proclaiming, that the difficulty was such, without the will of Cyrus, both to delay and to go on. But one said, pretending to hasten as quickly as possible to go into Greece, to take the other generals as quickly as possible if Clearchus did not wish to lead away: that the things necessary should be purchased, and should pack up: but going to Cyrus to ask boats, that they might sail away, but if he would not give them, to ask Cyrus for a leader, whoever shall lead them away on account of love of their land: but if he would neither give a leader to array the army the shortest time, but also to send those who would taking before hand the cliffs, that neither Cyrus nor the Ci-

licians, might not anticipate taking them of whom we have many captured and much money. He indeed said these things, but after him Clearchus said this. Indeed let no one of you choose me about to be general of the march for I perceive many things from which they shall not do this to me; but to the man whom they shall take, I will do the best I am able see where then I shall know to be ruled, as well as this and the other man. After him another stood up, showing the folly of him commanding of demand boats, as if Cyrus would not again make the march: and showing how foolish it was to demand a leader from him, to whom we are ruin his plan but if we trust in the leader, whom Cyrus may give, what hinders, and Cyrus will command to take by anticipation the summits from us? For I would hesitate to embark in the boats, which he may give to us, lest he may sink us with the oared boats, but I would fear to follow the leader, whom he may give, lest he would lead us away, where it would not be able to come back: but I would wish, going away, Cyrus being unwilling, that he would be ignorant of going away: which is not able to be.— But I say that these are follies: but it seems to me. that then coming to Cyrus, whoever were fit, with Clearchus should ask him, what he wishes to make use with us: and if indeed the plan is near, and as he did with the mercenaries, both that we follow and do not be cowardly as those that went up to him before: but if the plan is greater, and more difficult and more dangerous than the one before, they are worthy, that we should be persuaded to go, or that you are about to go away to a friendly country: for thus we might follow, both well disposed, and following as friends to him, or we might go away going away safely.— but whatever might say concerning those things, to answer here, that we know to plan for these. But thus it seemed. And they sent chosen men from the army with Clearchus, who asked Cyrus the things that concerned the army. But he returned answer, that he heard that Abroco-

=mas, a hostile man, was by the river Euphrates, keeping away 12 stations. h
said therefore that he wished to come against him, and when indeed
he would be there, he said he wished to place punishment to him: but if h
may flee, we must there plan concerning these things. But those chosen
hearing, announced these things to the soldiers: but indeed suspicion
was to them, that he leads them to the king, but there it seems best to foll
But Cyrus promised to those asking addition of pay to give to all one and a ha
of what they bore before, instead of the daric, (a daric and a half) a daric, by the month,
to each soldier: that when he should come to the king; no one should not
hear it, at least then in such a fear way. Thence he marches 2 stations, 10 parasangs
to the river Saros, the breadth of which was 300 feet. Thence he marches 1 station,
5 parasangs, to the river Pyramis the breadth of which is 625 feet. Thence he ma
=ches 2 stations, 15 parasangs, into Issus, the last city of Cilicia by the sea popu
=lous, great and wealthy. There he delays 3 days: and the 30 and 5 ships
from Peloponnesus, and Pythagoras the Lacedaemonian the admiral to th
were present to Cyrus, But Tamos the Egyptian from Ephesus ruled over
them, having the 25 other ships of Cyrus 20: in which he besieged
Miletus, as it was friendly to Tissaphernes, and he warred with Cyrus
against him. And Chirisophus the Lacedaemonian was present
upon the ships, being sent for by Cyrus, having 700 heavy armed, whic
he marched to Cyrus. And the ships lay at anchor by the tent of Cyrus.
And there 400 heavy armed Greek mercenaries rebelling from Ar
=tamas came to Cyrus, and they were on the march against the kin
Thence he marches 1 station 5 parasangs, to the passages of Cilicia and
Syria. And these were 2 walls: the one indeed within Cilicia, Cyenesis and
the guards of the Cilicians, had and it is said that guards of the king watched the one
through the middle of them flows a riv
without by Syria
by name Carsus, the width 100 feet. But the whole middle of the
walls was 3 stadia, and it was not able to come to by force, bu

the walls streched to the sea, but above were inaccessible rocks. but upon both walls forts were placed. On account of this passage Cyrus sent for the ships, that the heavy armed might pass over within and without the forts, and they might compel the enemy to go away, if they were watching by the Syrian forts, which Cyrus supposed Abrocomas, having a great army, would do. But Abrocomas did not do that, but when he heard Cyrus was in Cilicia, having turned aside from Phoenicia he marche away to the King, having, as it was said, 300,000 of an army. Thence he marches through Syria, 1 day journey, 5 parasangs, into Myriandros, a city inhabited by the Phoenicians, upon the sea, but the country was an emporium, and many merchant vessels were at anchor there. There he delayed 7 days' and Xenias the Arcadian general, and Pasion the Megarian, embarking in a boat and putting in the most valuable things sailed away, as however it seems to most, being jealous, that the soldiers of them went away to Clearchus, and Cyrus permitted Clearchus to have them, that they went into Greece, and not to the king. But when they were not concealed, the report spread abroad, that Cyrus would pursue them with 3 ships and some crazed, they should be left as they were crafty, others pitied them if they should be captured. But Cyrus having calling together the generals, said "Xenias and Pasion have left us. but well let them think that they have ran away, for I know that they have got away neither nor escaped for I have 3 ships with 2 oars, to take the boat of them. But, by the gods, I will not pursue them, nor shall any one say, that I, whilst indeed any one was present, used him, and when he wished to go away, that I seizing them treated did them badly and took away their things. But let them go, knowing that they are more evil to us, than we to them. However I have their wives and children watched in Halley. but they shall not be plundered of them. but shall receive them again on account of their former bravery to me". And he said these and to the Greeks, if any one was more

discouraged concerning the going up, hearing the virtue of Cyrus, marched willingly and more undiscouraged. But after these Cyrus marches 4 stations, 20 parasangs, to the river Chalus, the breadth being a plethron, but full of great and gentle fishes, which the Syrians think gods, and do not permit to injure, nor the dogs. But the villages, in which the pitched camps, were of Parysatis, given for her maintenance. Thence he marches 5 stations, 30 parasangs, to the sources of the river Daradax, the breadth of a plethron. There were the palaces of Belesis, the governor of Syria, and a park very great and beautiful, having all which the seasons produce. But Cyrus destroyed it, and burned the palace. Thence he marches 3 stations, 15 parasangs, to the river Euphrates, the breadth being 4 stadia: and a city was situated there, great and rich, by name Thapsacus. There they delay 5 days: and Cyrus having sent for the generals of the Greeians, said, that the way would be to the great King at Babylon: and he commanded them to say these to the soldiers, and to persuade them to follow. But they having made an assembly, announced these: but the soldiers were indignant at the generals, and said, that they all along knowing these things concealed them: and they did not say to go, unless some one would give money to those (like) as before going up with Cyrus to the father of Cyrus, and that too they not going into battle, but the father of Cyrus calling. But the generals announced these: but he promised, to give to each man 5 pounds of silver, when they would come to Babylon, and the full pay, until he might place the Greeians again in Ionia. Now indeed the greatest of the Grecian force was persuaded thus. Menon, before it was plain, what the other generals would do, whether they would follow Cyrus, or not, collected the army of him separate of the others, and thus spoke"

"Men, let yourselves be persuaded to me, without danger, without

labor, you would be esteemed most of the other soldiers by Cyrus.—What therefor do I command to do? Now Cyrus is desirous that the Greeks should follow to the King, I therefor say, that it is fit that we should cross the river Euphrates, before it is plain, what the other Greek generals will answer to Cyrus. For if indeed they vote to follow, you will seem to be causers, being the first to cross over and Cyrus will acknowledge, and give favor to you as being most zealous (for he knows us if any other one does) but if the others do not vote to go, we all will return back again and he will use you both in guards, and commanders of cohorts, as most faithful and you alone being persuaded and of anything ye may want, I know, you will obtain Cyrus as a friend". They hearing these were persuaded, and crossed over before the others had answered. And Cyrus, when he percieved them having crossed over, both was pleased, and sending Cyrus to the army, said. "Indeed, O men, willingly praise you, and that ye praise me, it concerns me. or never think me Cyrus". Now indeed the soldiers, being in great hopes, begged him to obtain his object but he said he would send liberal gifts to Menon. And he doing these crossed over. And the other army agreed wholly to him. and no one of those crossing over the river was wetted, above the breast by the river. But the Thapsacus is said, that that river never was fordable on foot, except then, but in boats. which Abrocomas going before had burnt, in order that Cyrus might not cross. But it seems to be providential, and the river yielding evidently to Cyrus, as if to its ruler. Thence he marches through Syria, 9 stations 50 parasangs, and he reached the river Araxes. There were many villages full of bread and wine. There they delay 3 days, and they provisioned themselves. Thence he marches through Arabia, having the river Euphrates on the right hand desert days journy, 39 and 5 parasangs. And in that region the land was a whole level plain like the sea, but full of wormwood. but if anything of wood or reed was, they were all fragrant, like spices, but there was no tree.

16 But there were wild beasts, indeed most wild asses, but not a few greek
=estriches - but there were also bustards, and antelopes. ~~but~~ and the horse=
=men sometimes persued these wild beasts. And indeed the asses, when
anyone might persue, running on stood still (for they ran much faster than
a horse) and again, when the horse approached, they did the same. thus it was
not to take it. unless the horsemen hunted it, standing apart, being re=
=newed with horses. But the flesh of those captured was equal to venison
but more tender. But no one took an ostrich. but those horsemen pursueing
quickly desisted. for it fleeing, escaped, indeed using the feet for running
but the wings, raising them, like a sail. But it was to take the bustards, if
any one rose up quickly. for they spread their wings shortly, like partriges
and soon became weak. But the flesh of them was very pleasant. ~~But~~ And they
proceeding through this region reached the river Maskas, the breadth a fo
plethron. There was, a desert city, great, the name to it Cersote. it is sur
=rounded to it by the Maskas in a circle. There they delayed 3 days. and the arm
provisioned itself. Thence he marches 13 desert days-journey, 90 parasangs,
having the river Euphrates on the right, and he reached Rylae. In these jo
=nies many beasts of burden perished by hunger. for ~~food~~ hay was not, nor no
other plant, but the whole region was bare. but the inhabitants, digging f
and making mill-stones, by the river went and sold them in Babylon,
and lived, bartering them for bread. ~~But~~ And bread left the army, and it was n
to purchase it, unless in the Lydian market, in the barbarian army of Cy
=rus, a Kapitha of wheat or barley, of 4 shekels. But a shekel was worth 7½
Attic oboli. but a Kapitha contained 2 chenics. Therefor the soldiers ~~conti~~ sub=
=sisted ~~ued~~ eating flesh. But there were of these journeys, which he marched
very long, when either he might wish to reach water or grass. And now
then the narrowness and mud being seen to make it difficult for the waggo
to proceed, Cyrus halted with the best and richest around him, and order

Glus and Pigres, having taken of the Barbarian camp to lift out the waggons. But when they seemed to him to do slowly, as if from pride, he command the noblest Persians around him to hasten the waggons. Now then a certain measure of discipline was to be perceived. For throwing down the purple robes, where each one happened standing, they went, like as one might run to victory, and down a very steep hill having expesive tunics, and striped bantaloons and some had chains about their necks, and rings upon their hand but they rushing with them straight into the mud, faster than that anyone would think, lifted the wagons above the earth. But on the whole Cyrus was plainly hastning the whole work, and not stopping, unless where he tar= ried an account of forage or any other necessity thinking by how much faster he might come, by so much he would fight the King unprepared but by how much slower, by so much the more an army would be gathered to the King. And it was to percieve to one applying the mind that the government of the King was powerful indeed of land and the multitude of men, but weak in the length of ways, and separation of power, if any one made war suddenly. And beyond the Euphrates, in the desert days journys there was a city great and rich, and by name Charmande from it the soldiers purchased the neces= saries, crossing in rafts thus the skins, which they had as coverings they filled with light straw, then they sewed and fastened them, that the water might not touch the hay, upon them they crossed over, and took what was necessary, both wine bread bread having been made from the fruit of the Palm tree, and ~~wine~~ of millet, for it was very plentiful in that region. And there soldiers of both Menon and Che= archus disputing something, Chearchus thinking that the one of Menon was in the wrong, inflicted blows, but he coming to his army told it, and the sol= diers hearing were indignant, and were exasperated strongly against Clear= chus. And that very day Chearchus coming to the fords of the river, and there having

18) inspected the provisions, rode by to his tent through the the army of Menon, with a fe
around him. (And Cyrus had not yet come, but still was marching along) And one of
the soldiers of Menon splitting wood, as he saw Clearchus going along, hurled th
axe, and it indeed missed him, but another threw a stone, and another, then ma
=ny, a clamor being made. But he fled into his army, and straightway called it t
arms and commanded the heavy armed to stay there, placing the round sheilds
upon the knees. but he taking the Thracians and horsemen, there were with him in
the army more than 40 (but most of them Thracians) went against those of Men
as they wondered and Menon himself, and run to their arms. But others stood hes
=itating about the thing. But Proxenos (for he happened going before, and a detach
=ment of heavy armed following him) straightway leading between both, placed the wea
=pons, and begged Clearchus not to do so. But he was indignant, that, he having been to
=ned wanting a little, he spoke lightly of his treatment and he commanded him to go
out of the middle. And during this when Cyrus came, and inquired into the thing,
he immediately took weapons in his hands, and with the nobles present, came mar
=ing into the middle, and spoke thus "Clearchus and Proxenus, and the other Gre=
=cians present, ye do not know what ye do. For if you fight any battle with eac
=other, know, that in that very day both I will be killed, and you not much afte
me. for we having ourselves badly, all these barbarians which ye see will be more
warlike to us, than they are to the king." Clearchus hearing these, came to himself and
both being pacified, placed the weapons upon the earth. Thence going forward the tracks
and dung of horses appeared and the path-way was calculated to be of about 2000 hor
=ses. Those going before burned both the grass, and any other thing that was useful.
But Orontes, a Persian man both related to the royal family and ranked by warlike
things among the best of the Persians. plots against Cyrus. and having warred also before.
But he being reconciled to Cyrus, said, if he would give him 1000 horsemen, that he being
in ambush would either slay those horsemen burning before, or take many of them
alive, and hinder them doing to burn. and would make them, so that they never

ould be able, seeing the army of Cyrus, to carry tidings to the King. And [illegible] these
they seem to be advantageous; and Cyrus hearing them, he commanded him to take a portion of each of the
enerals. But Orontes, thinking that the horsemen were ready for him, writes a letter
o the King, that he would come having as many horsemen as he was able. but desired
im to tell to his horsemen, so that they would treat him as a friend. And in this
letter, there were reminders of both his former friendship and fidelity. He gave this letter to a
aithful man, as he suspected. but he recieving it, showed it to Cyrus. And Cyrus
eading it, arrested Orontes, and assembled in his tent the best of the Persians
round him. and he commanded the generals of the Greeks to lead out the heavy
rmed, and that they should place their weapons around his tent. And they
id these, leading out about 3000 heavy armed. But he called Clearchus within as a
ouncillor, who, to both himself and the others seemed to be honored highly by the
reeks. But when he came out he told to his friends the trial of Orontes, as it was, for it
as not secret. And he said Cyrus began his speech thus. "I have called you,
en friends, so that with you having planned, what is most just to gods and to
en, that I may pursue toward this Orontes. For my father gave him first to
e subject to me. but then, being ordered, as he says, by my brother, he waged
ar to me, having the acropolis in Sardis, and I warring against, made him, so
hat he seems by this to have ceased the war against me, — and I recieved and gave
he right hand." After this, he says, to Orontes, what [illegible] I have injured you? —
ut he answered, that there was nothing. Again Cyrus asked — Finally is it not so,
you yourself acknowledge, having been injured nothing by me, rebelling to the
Mysians, you treated my country as badly, as you were able? — Orontes assented. —
herefor, says Cyrus, did you not say you repented, coming to the altar of Diana, since
ou were again conscious of your power, and trusting me, did you again give plds
ges to me, and recieve them from me? — And Orontes acknowledged these. —
herefor, says Cyrus, being wronged in what by me, are you plainly planning now the third time

against me?—But Crontes saying, that he was not wronged, Cyrus asked him—
Therefore do you acknowledge that you are unjust toward me?—For it was necessary, says Crontes.—From this Cyrus again asked:—Therefore can you still be wanting like to my brother, but a friend and faithful to me?—But he answered, that—not, if I was, O Cyrus, still I could not show it to you. On account of this Cyrus said to those present—Indeed the man has done and says such things; but do you first of you, O Clearchus show your opinion, whatever seems to you—and Clearchus spake thus—I counsel that this man be made away with as quick as possible: as never would it be fitting that he should be guarded, but leasure is to us, as it regards him, to treat well those wishing to be friends. And he said the others placed their votes to this opinion. After this, Cyrus ordering, they took Crontes by the girdle, to death, all standing by, and the relations thereupon they led him out, to whom it had been enjoined. But when they saw him, who formerly they reverenced, also then they reverenced although knowing, that he went to death. And when he came into the tent of Artapatas, the most faithful of the sceptre-bearers of Cyrus, after that no one ever saw Crontes either living or dead, how he died, no one speaks knowing different persons suspect differently: no grave of him ever has been shown.
Thence he marches through Babylonia, 3 days-journey, 12 parasangs. And in the third day-journey Cyrus made a review of the Greeks and Barbarians in the plain, about midnight (for he thought, the King would come fighting on the morrow with his army) and he commanded Clearchus to lead the right wing, but Menon the Thessalian the left: and he arranged those of himself. And after the review, as soon as the following morning deserters coming from the King brought tidings to Cyrus, concerning the army of the King. And Cyrus calling together the generals and centurions of the Greeks, and (it was) counseled, how he would make the battle, and himself encouraged cheering them thus. "O Grecian men, I lead you as allies not being in want of Barbarian men, but knowing that you are

etter and braver than many barbarians on account of this I received you.
Therefor since you will be men worthy of freedom which ye possess, and for which I deem
e happy. For ye well know, that I would take freedom, before all and much
nore besides which I have. But that ye may know, into what kind of battle
e will come, I will teach you. Indeed the multitude is much, and they attack
ith much clamor: and if ye can withstand it, as to the rest I would seem to
ne to be ashamed, that ye would know what kind of men are in this country
fus. And you being men, and being valient, if any one of you wishing to go away
ome would make him to come away an object of envy to those at home: but I
ink to make most to wish the things with me, than of those at home."
Then Gaulites being present, a Samian deserter, but faithful to Cyrus, said
"And indeed, O Cyrus, some say, that you now promise many things, on account
which you are in so much of the present danger: and if it may turn
ut well, you will not remember: but others say, that if you might be th
member and wish, you would not be able to give away, what you promis
Cyrus hearing this spoke. "But, O men, there is the paternal country for us,
ndeed to the south: where men are not able to dwell on account of the
eat and to the north, until where they are not able to dwell on account of the
old. the friends of my brother rule in the capacity of satraps all between
hese. But if we will conquer, it is fitting that I make you, my friends,
ossessors of them. So that I have not feared that lest I have not, that
hich I may give to each one of the the friends, if it will be well, but lest
have not fit persons, to whom I may give them. But I will give a golden
own to each one of you Grecians." And they hearing this, they both were
much more encouraged, and announced to the others. And the generals
and certain of
the other Greeks went into him, asking to, what would be to them, if
they should conquer. But he sent them away having filled the expectations of

all. And all encouraged him, whoever conversed with him, that he should not fight, but be placed behind them. At this time Clearchus asked Cyrus thus. For do you think, O Cyrus, that your brother will fight? says Cyrus, By Jupiter although he is a son of Darius and Parysatis, and my brother, I will not take the things without a battle. Now then, in the review the number of the Greeks was 10,400 shield-bearers. and 2400 light armed. and of the Barbarians of the enemies there were said to be 1200,000 and 200 chariots armed with scythes with Cyrus 100,000, and about 20 chariots armed with scythes, and the others were 6000 horsemen, which Artagerses commanded. and they were put in order by the king himself. And there were governors and generals and leaders of the army of the king, each of 300,000, Abrokomas, Tissaphernes, Gobryas, Artaces. And of them there went into the battle, 900,000, and chariots, 150, armed with scythes. for Abrocomas came 5 days after the battle, marching from Phenicia. And deserters of the enemy from the king told this to Cyrus for the battle and after the battle, those of the enemies taken afterward, told the same. And Cyrus marched 1 days journey, 3 parasangs, the whole army, both Grecian and Barbarian, being in order. for he expected the king would fight that day. for in this middle march a trench was dug, deep, and indeed the breadth 30 feet, and the depth 18 feet. And the ditch extended over through the plain above 12 parasangs, as far as the walls of Media. Now there there were canals flowing from the river Tigris. and they were, indeed the width 100 feet, and exceedingly deep, and boats sail upon them bearing provision. and they empty into the Euphrates. and each one leaves apart a parasang. and bridges are over them. But a narrow passage was by the Euphrates itself, between the river and the trench, about 20 feet wide. The king made that ditch, instead of a rampart, when he understood that Cyrus was marching along. But both Cyrus and the army passed by the passage, and were within the trench. Indeed the king did not fight in that day, but there were plainly tracks of men and horses fleeing. There Cyrus having called Silanus, the Ambracian prophet

d -et, gave to him 2000 darics, because on the 11th day before that day having sacrificed
he said to him that the king would not fight in 10 days. but Cyrus said — Then he
will not fight, unless he fights during those days. but if you tell the truth I will
promise 10 talents to you — Then he gave him that gold when the 10 days passed.
But when the king did not hinder the army of Cyrus to cross by the ditch, he seemed
both to Cyrus and the others to refuse to fight. so that the next day Cyrus mar=
ched rather carelessly. And upon the third he made the march sitting in
the chariot, and having few in order before him. and most of his soldiers marched in
confusion, and many of the soldiers' weapons were carried upon waggons and
beasts of burden. And ahead it was full market time, where he wished to stay,
when Pataggas, a Persian, of those faithful around Cyrus, was percieved coming
(and the place of encampment was near)
with full speed on a foaming horse, and immediately shouted to all, whom he
met, both in Persian and Grecian, that the king was marching up with a
great army, as make ready for a fight. Then there was much confusion for
the Grecians, and the others thought, that he would come upon them out of
order. And Cyrus, jumping down from the chariot, put on his breast plate,
and mounting an horse, took javelins in his hands, and called out to all
the others to be armed, and that each one should be placed in his rank.
Now then they were put in order in much haste, indeed Clearchus having
the right wing, toward the river Euphrates, Proxenos following the others
behind him. But Menon, and his army, had the left wing of the Grecian army.
And of the Persian, indeed the Paphlagonian horsemen amounting to 1000 were
placed with Clearchus on the right, and the Grecian light armed. but on the
left, Ariaeus, a lieutenant of Cyrus, and the remaining Persian. But Cyrus, and
600 horsemen about him, were in the middle all equipped with great breast=
plates, and coats of mail, and helmets, except Cyrus. and Cyrus was in order
for the battle with his head bare. And it is said that the other Persians were in
danger in the battle by their bare heads. And all the horses around Cyrus

had forehead and breast pieces and the Grecian cavalry had sabres. And a=ready it was the middle of day, and the enemies were not yet appearing. but when it was afternoon, a dust appeared like a white cloud, and not lo after, like something black a great way off in the plain. And then they wer nearer, and quickly the brass glittered, and the spear-heads and ranks we appearing. and there were white breastplated horsemen upon the left of th enemies. (Tissaphernes was said to command them) and those bearing shields covered with hides followed them and the heavy armed with shields reaching th ground followed (they were said to be Ægyptians) and other horsemen, other archers. And they all were by nations, each nation marched in a soli square of men. Before them, there were chariots separated a good dist from each other, called, scythe bearing and they had scythes arrainged crosswise from the axles, and toward the ground under the chariot, so to cut down, whomever they met. And the intention was, that marching into and cutting down the ranks of the Greeks. However Cyrus said, whe having called he collected the Greeks, to withstand the clamor of th Persi he was decieved as to this for they came up not with a shout, but with si=lence as they were able, and with quietness, in an even pace and slowly. And during this, Cyrus himself coming along with Pigres the interpreter and 3 or 4 others, shouted to Clearchus, to lead his army down the middle of th enemy, that the King was there, and if we conquer that, he said, it is made wholly for us. But Clearchus beholding the middle detachment, and hearing of Cyrus that the King was without the Grecian left. (for th King exceeded in so great a multitude, so that, having himself in the middle of his own, he was without the left of Cyrus,) but as Clearchus did no wish to draw of the right wing from the river, having feared he should be surrounded on all sides replied to Cyrus, that it would be a care to him

how he would have it well. And, in this time, the Persian army came up evenly and the Grecian, although still staying in that place, was arrainged from the soldiers coming up. And Cyrus coming along not far from his army, surveyed them both afar off, looking toward both friends and enemies. And Xenophon the Athenian beholding him from the Greek army, having ridden up so as to meet him, asked, if he commanded anything. And he staying his horse said, and he commanded to tell all, that the omens and victims were well. And saying these, he heard a shout going through the ranks, and asked, what is the shout. And Xenophon replied, that already the second signal was past, And he wondered, who commanded, and asked, and what the signal was. And he answered, that it was PRESERVER JUPITER and VICTORY. And Cyrus hearing, said, — But I both recieve it, and let it be so. — And saying these, he went back to his own place. And still the 2 phalanxes were not 3 or 4 stadia from each other, when the Greeks both sang a pocon, and began to go toward the enemy. But as a part of the phalanx of those running fluctuated, that left behind began to run in the race and at the same time all gave the battle cry, like they shout for Mars, and all ran. And some say, that they clanged the spears on the shields striking terror in the horses. Before an arrow reached them, the Barbarians turned their horses and fled. And now then the Greeks pursued with might, and shouted to the others not to run in the race, but to follow in order. But the chariots were carried along, some through the enemyes themselves, others also through the Greeks, destitute of guiders. But they, when they percieved them before hand, opened the ranks; but there a certain one who was caught up, being struck with fear as if in a horse race and however they say this one was not at all hurt but none other of the Greeks suffered anything in this battle except a certain one on the right wing was said to have been struck with an arrow. And Cyrus beholding the Grecians conquering and pursueing that

that part opposite to themselves, being delighted and already being bowe
down to as a king by those around him, thus he was not excited to pursue. (
having the detachment of 600 horsemen in a solid body with himself, he
was careful, how the King did. For also he knew, that he would have th
middle of th Persian army. And all th generals of the barbarians led th
middle having their part of themselves, knowing that thus they would b
in a most safe place, for th strength of themselves was on either side,
and if they might wish to announce anything, the army would persis
in half the time. And now then the King having th middle of his ar
=my, thus he was without th left wing of Cyrus. But when no one foug
him from th opposite side, those before him not being arranged, he
bent as in encompassings. Now then Cyrus fearing, lest he being on th
out side would cut down th Grecian army, marches foward and thu
=sing himself with 600, conquers those out of order before th King, and tu
=rned th 6000 into flight and himself is said to have killed with his own
hand Artagerses, their general. And as there was a rout, th 600 of
Cyrus were scattered, being excited in th pursuit except a very
few were left around him, for th most part those called mess-ma
With these, he beheld th King and th detachment around him. an
immediately he did not contain himself, but saying — I see th ma
— he went upon him, and struck upon his breast, and wounded
through his breast-plate, as Ctesias th physician says and he says
he himself healed th wound. And a certain one with his javelin
struck, forcibly under th eye him striking. and there both Cyrus and
th King and those around them fighting under each, Ctesias says ha
great th number of those around th King died (for he was with him)
and Cyrus also died, and th 8 most valient of those about him fo
with him. And Artapates, the most faithful attendant of th sceptre-

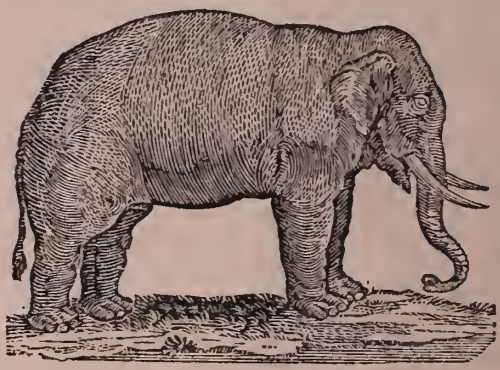
cares to him, is said, when he saw Cyrus having fallen, jumping down
from his horse, he fell around him. And some say, that the king com-
manded a certain one to strike him on Cyrus: others that he killed
himself, his sword being drawn: for he had a golden one, and he bore
a chain, and rings, and other things, like as the noblest of the Persians:
for he was honored by Cyrus on account of both his affection and faith-
fulness. Therefore thus died Cyrus, being a man the most royal and
most worthy to rule of the Persians, who were after the ancient Cyrus,
as it is agreed by all, of those known to have been in the acquaintance of
Cyrus. For first indeed being still a boy, when he was educated both with his
brother and other boys, he was thought the best of all in all things. For all the
boys of the Persian nobles are educated in the King's court: there if any one may
learn much government of himself, he will neither see or hear any shameful
thing. And the boys see and hear both those honored and disgraced by the King:
so that being boys they immediately learn to govern and to be governed. There
Cyrus seemed to be the most docile of his companions, and to obey the el-
ders better than his inferiors, and when fond of riding, he used the horse
better. And they judge that he was the most desirous to learn, and most
practised in the arts of war, of bending the bow and hurling the spear. And when
he came in manhood, and was very fond of hunting, and in relation to wild
beasts even having danger. And when he did not tremble meeting a bear, but
grasping it he was drawn from his horse: and suffered things, of which he
had visible wounds, and at last he killed it: and he made him first bet-
ter, being him to be happy among many. And when he was dismissed by his fa-
ther as satrap of Lydia and Phrygia the great and Cappadocia, and was shewed
general
of all, to whom it was fit to be assembled in the plain of Castolus, indeed
first he shewed himself, that he made it of the greatest importance, if he
had a treaty, or an agreement, or had promised anything, never to be false

And therefor the cities given over trusted in him, and the men trusted h
and if anyone had been inimical, Cyrus covenanting with him, he believed no
thing would suffer contrary to the treaty. Therefor when he warred against
Tissaphernes, all the cities willingly took up arms against Tissaphernes, except the
Milesians: and they, because he did not wish the fugitives should be be
=trayed, reverenced him. For also he shewed by deed, and said, that
would never betray them, since he had once been a friend to them, even a
=though they were inferior, and although they did ill. And he was pla
=ly endeavoring to surpass, even if anyone treated him good or bad: and cer=
=tain ones publish a prayer of his, that he prayed to live so great a time, un
=till he should overcome both those doing well and badly, by aiding them.
For also therefor the best with him, even to a man in our time, coveted bot
money, and cities, and betrayed the bodies of them. Now indeed no on
may say this, that the evil doers and unjust dispised him, but he pun
=ished most liberally of all. And it was frequent to see, by those trea
=ing the ways, men deprived of feet and hands and eyes: so that in the
province of Cyrus, it was both to a Greek or Persian to pass along fearlessly
without danger, wherever he might wish, having whatever was for pro
=perity. Indeed it is owned that the good, in war, were honored eminently. And
first he had a war against the Pisidians and Mysians, therefor
marching an army against these lands, those persons whom he found willing to
be in danger, them also he made governors of the land which he overtur
and he honored with other gifts, so that the brave appeared most
happy, and the cowards fit to be their servants. Therefor there was
much wealth of those willing to be in danger, where any one thought
Cyrus would perceive him. The Cyrus, in the above translation, is the son of
Darius and Parysatis. He is read of in the first term of the Freshman Clay

The Cyrus in the translation below, is the son of Cambyses and Mandane
he is read of in the second term of the Freshman Class. La Fayette Colleg
That is "Things concerning Cyrus dying" his death speech
"The speech of Cyrus at his death"

And thus time progressing, now Cyrus being much older came among
the Persians, the 7th time during his reign. And, as is natural, both his
father and mother had died before: and Cyrus sacrificed the victims
prescribed according to law, and led the dances among the Persians
after the customs of the country, and gave gifts to all as was customary.
And sleeping in the palace he saw this vision: a certain one seemed
coming to him, more valient than a human person, saying:— Cyrus,
prepare, for you go immediately among the gods—. And seeing this
vision he was aroused, and he seemed to know it near at hand, that
the end of his life was present. Therefor immediately recieving the victims
he sacrificed to the Sun and father Jupiter, and to the other gods, on
the mountain tops, as the Persians sacrifice, having prayed thus.
O Sun, and father Jupiter, and all the gods, receive these thank
offerings and kindnesses for the many and good works, because ye
showed to me, both by victims, and by heavenly signs, and by omens
and in sayings, what it behooved me to do, and what not to do.
Many thanks to you, because I knew your care, and never by good fortune
have I thought myself above a man. I beg that you would now give
prosperity to my children and wife and friends and country
and to me, that you would give, such a death as you have given
me a life". Now indeed having done these things, and going home he
seemed to rest himself willingly, and he was laid down. And when it was
time, those who were appointed going forward commanded that he should
be washed. But he said that he would rather rest. And again

30, when it was time, those who were arranged, placed supper before
but his spirit did not admit bread: but he seemed to thirst, and
he drank willingly. But as the same things happened to him on the
next day, and on the third, he called his children: and they happened
to be accompanying him, being also among the Persians. And he called
friends, and the governors of the Persians. and the being present he
began this speech. "O my children, and all my friends who are
present, the end of my life is now at hand (this I certainly know from
many things): and it is necessary that you, when I shall die, should
and do all things as if I was happy. For I, when a boy, seem to have
performed honorably, the things established by law among the boys: and
when I increased in strength, I did the things among the young men, and
being an old man, the things with the full grown men. With time proceed
I seemed to know my strength always increasing, so that I have never
felt my old age weaker than my youth, nor do I know that attempting or de-
siring anything I have not obtained it. And I have seen my friends made
happy through me, and my enemies in subjections under me: and my
country before obscure in Asia, I now have honored. I know nothing
that I have not saved, of the things which I have gained. And I passed the
time as I have boasted, but the god accompanying me lest I
should either see or hear or suffer something hard in the progress of time
did not permit to think fully of great things, nor to be greatly pleased.
But now if I die, I leave you, O children, living, whom the gods gave to
me to be born: and I leave the country and my friends in a prosperous
condition, so that how should I not reach remembrance in all time being
justly esteemed happy? And it is necessary to have the king-
-dom all things being explained satisfactorily: lest the doubt that is
made, should furnish trouble for you. And I now love you both O

hildren: the counsilling, and acting, upon ~~all~~ whatever may seem to be
bit, this I enjoin ~~to~~ on the oldest born, and the one experienced in hidden
things, as is right. I myself was educated thus by your and my
ountry, to give place not only to the older brothers, but to the
lder citizens, in the ways, and seats, and words; and thus I brought
~~you~~ you up from the beginning to reverence your elders, and to be reverenced by the youth; therefore
ecieve these, as if I spoke of ancient things, and things established by custom
nd lawful things. And indeed you, O Cambyses, have the kingdom, both
he gods having given to me, such things as are with me, and I give
o thee, O Tanaoxares, to be satrap of the Medes and of the Armeni-
ans, and of the 3d part of the Cadusians, and giving these to thee, I know
hat I leave to your elder brother, a greater rule and the name of the
ingdom; but to you properity more free from care. For I do not see
~~that~~ of what human prudence you are in need of, but all things seeming to
heer men will be present to you. And the desire of things hard to be obtained, and anxiety
r much, and the inability to have peace, stimulating to the desire of surpassing my works, and
plan, and to be planned against — these things it is necessary should accompany the king rather than you,
hich, know well, afford many ~~occupations~~ obstructions to the being pleased. Therefor you know, Cambyses, that
is golden sceptre is not a preservative of the kingdom, but faithful friends are the ~~sure~~ truest and most
nshaken sceptre for kings. ~~But do not think~~ that men are born friends by nature (for then they would
pear faithful to all, as other things by nature appear the same to all); but it is necessary that each one should
oose friends for himself, and the ~~judgment~~ gain of them is not by violence, but rather by benevolence. Then if
ou should endever to make certain other guards of the palace, begin nowhere sooner, than with the one
m of the same race. And ~~men~~ citizens are more familiar ~~citizens~~ men than foreigners, and companions than strong-
ers, and those sprung from the same seed, and nourished by the same mother, and growing in the same
ace, and loved by the same parents, and calling the name of the same father and mother, — how should they
t be the most familiar of all? Lest then, you should ever make vain the good things which the gods furnish
familiarity among brothers, immediately build other friendly work; and thus your friendship will be

32 exceeding than others. Truly the ~~[illegible]~~ who is anxious for his brother will take care of himself; for to what other
would a brother be thus beautiful, as to a brother? ~~What other are~~ Who else would honor a man capable of great th
thus as a brother? Who would any one fear to injure, his brother being older, as a brother? Therefore let no
one be obedient to him faster than you, let no one be present more zealous; for to no one are his virtues or vice
more familiar than to you. Know also these being cheered to expect great things, by whom would you gain them than
him? You calling for aid, from whom would you recieve more active aid? Whom would you love not basely, than y
brother? And whom should you honor better than all, than your brother? Truly, Cambyses, ~~your~~ a brother being first on
before his brother, no envy would reach him from others. — But by the paternal gods, children, honor each other, if a
thing of me remains ~~to me~~ to be cherished by you; for certainly ye do not evidently seem to see, that I will ~~not~~ be nothing
when I shall end my mortal life. For now ye have not seen my spirit, but, ye have perceived that it existed by those things
it does. And have ye not perceived the ghosts of those suffering unjustly? What
~~[illegible]~~ fears they strike in the murderers? And what judgments they send to the guilty. And do you th
that honors continue to the dead, if the spirits are insensible of any of them? I, therefore, children, have never been c
=vinced of this, that the soul, as long as it may be in the mortal body, lives, and at its release, dies. For I see, that the mo
flesh, such a time as the soul may be in them, are furnished alive. Nor have I been persuaded of this, that the soul
be mortal, when it is born separate from a motal body. But, when the soul is separated, pure and un=
=mixed, then also it is natural it should be ~~[illegible]~~ wisest. And the man being dead, it is evident that each pa
goes away to its own place, except the spirit, and it is beheld neither going nor staying. And know, said he, the
nothing is more like to ~~[illegible]~~ mortal death than sleep; and then the spirit of the man seems more divi
and then, it sees something of the future, and then as it seems, it is especially free. If indeed therefore thing
have themselves thus, as I think, and the spirit leaves the body, also having reverence to my spirit, do the thing
which I request. But if it is not so, and the spirit staying in the body dies along with it, — but fearing the go
who always existed, and who know and are able of all things, and who hold together unbroken the order of all things, im
=perishable and faultless, and indescribable, from their beaty and gretness, fearing their lest you shall do or plan to do either a
wicked or impious thing. However after the gods, reverence the whole race of men, always born from the gods; for the go
do not hide themselves from you in darkness, but it is necessary that your works should live visible to all, which on the one hand
will ~~show~~ appear pure and without injustice, and will show you illustrious with men; but if among yourselves ye plan any thing unjust
you will forfeit your credit. For no one will be able to trust you, not if he should desire much, seeing him injured who show
be protected by friendship. If then I teach you enough, such things as are necessary to each other, it is well — but if not, then learn fr
your ancestors, for that is the best education. For indeed all parents continue friends to their children, and brothers friends
brothers; and now certain of them do things hostile to each other, ~~[illegible]~~ thus you may perceive the deed colle
by either, and taking these ye may plan justly. — But perhaps there is enough of these. Children, when I die, do not plac
my body, in a gold, or silver, or any kind of coffin; but return it to the earth as soon as possible. For what is more blessed
than to mix with the earth, which produces and nourishes all beautiful and good things? I also was born a philanthropi
and now I seem to myself willingly to be common with that which does good to man. — For now, the spirit appears t
me to leave, those parts, whence as is natural it begins to leave all. If therefore any one of you is wishing to touc
my right hand, or, wishes to see my face, while I am living, let him approach; but when I cover myself up, I beg of
you, O children, that no man shall see my body, not even yourselves. However call together the Persians
and my companions, about to feel the same things with me, to my grave, because then I shall be in a safe
place, so as to suffer no evil, whether I shall be with the deity, or if I be nothing, and whoever come, treating the
well, dispense with what are customary with happy men. And he said this, remember my end, treating
your friends well, also you will be able to injure your enemies. — And farewell, O friendly children
and send word to your mother as from me, and farewell all friends present and absent.
Saying these, and giving his right hand to all, he covered himself up, and thus died.